


	Challenges and Opportunities for the Mission of the Churches in Indonesia in the Postmodern Era
Volume: 3 Number: 1 Page: xxx - xxx	Megawati Zainal¹ ¹Institute Injil Indonesia, Batu, Jawa Timur, Indonesia Corresponding author: Megawati Zainal E-mail: ibumegawati2020@gmail.com
Article History: Received: 2021-10-25 Revised: 2021-11-15 Accepted: 2021-11-18	Abstract: Postmodernism is a very controversial term. On the one hand, this term is often used cynically and mockingly. However, in reality, the term has attracted the wider community's interest even outside the academic world. Indeed the term has shown that it can articulate several crises and the fundamental socio-cultural changes that we are currently experiencing. The distinctive character of modernism always tries to find the basis of 'knowledge' about 'what' reality is, namely by returning to the subject of knowing (understood psychologically and transcendently). It is hoped that a 'certainty' can be found, which is very basic for human knowledge of 'reality', namely the imagined reality as an external reality. In contrast, in postmodernism, human understanding is then built based on the perspective of society with 'subjectivity' and 'language'. At this point, there is no absolute truth, so Postmodern must create its own mini-narrative to be a reference for its life. The Church as God's messenger and representative is present to provide direction and strengthen the voice of a sacred conscience to Postmodernism. The desire to make narratives is not led by wild feelings or intuition, but by reason that has been renewed continuously. The Church should accomplish this by relying fully on the sovereign authority of the subject of faith rather than relying on her own fragile and sin-distorted powers of reason. Keywords: Postmodern, Reasoning, Meta-Narrative, Mini-Narrative, Mini Supra-Narrative
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INTRODUCTION

Postmodernism is the era that is taking place today and is lived by the people of Indonesia and even the whole world. The thinking initiated by people who adhere to Postmodernism focuses more on critical theory, which is critical of existing science and technology to find progress in emancipatory independence. Postmodernism is a very controversial term. On the one hand, this term is often used cynically and ridiculed. On the other hand, however, the term has captured the wider community's interest even outside the academic world. It shows that he can articulate some of the crises that bring about the fundamental socio-cultural changes that we are currently experiencing. Postmodernism, in its influence, is so widespread even in the lives of believers. The meaning of this term is like a wilderness inhabited by a variety of wild animals, wild animals, and reptiles to very different types of birds. Therefore, the term Postmodern until now is a term that is very difficult to define in a standard sense and very easy to misunderstand. It exists in all fields, both in the world of philosophy, science, and culture. Postmodernism has played a role and "overshadowed" all

schools of thought unrelated to each other. Postmodernism can interpret various things because it does not want to be restrained, but on the other hand, it always acts to criticize everything for the progress it wants. He also does not want to fence himself in with anything or anyone. It cannot be demanded to fix the social and cultural order, which is neither ideal nor positive.

For most Modern people to feel angry, they needed intervention from a classical orthodox ideology that dared to fight back against the negative currents of Postmodern. The general public must recognize the atmosphere of the meeting of Modern and Postmodern that they are not friendly. In fact, Postmodernism has exacerbated the crisis of identity, social structure, civilization and the direction of the times. For example, the post-Truth lifestyle was the last wave that was carried in Postmodern to the midst of global society (West and East). Post-Truth is not a product of Postmodernism, but is demonstrated uncontrollably in an uncontrolled social culture as well. It is not even "comfortable" in the name of Postmodern relativism. Post-Truth is a product of Adam and Eve's fall into sin in the garden of Eden (Genesis 3). The power of post-Truth influence is unstoppable from generation to generation, ruling over all human life. Pluralistic societies in both the West and the East enjoy the euphoria of a post-Truth spirit, for the sake of imposing their will without thinking about the truth. All post-Truth statements are always disseminated in vile ways such as "nonsense, spreading fake news, telling each other, and so on". So, they actualize themselves with forms of fake news, fake news, slander, refuse allegiance to the truth and live as they please, without fear and shame in showing moral corruption. For them, wrong is right. A collection of academics with normal academic eyes considers post-Truth to be a symptom of the strength of sin that hits and destroys the civilized order of the nation that is being built. Donny Danardono, a lecturer in philosophy at the Legal Studies Study Program and the Environmental and Urban Masters Program, Unika Soegijapranata from Semarang, wrote in his journal that this post-Truth clash marked the death of reason, and of course, also clearly demonstrated the death of conscience. The spirit of Postmodernism contributes fuel (booster) for post-Truth partying openly everywhere, actualizing human identity which has been wrapped up by moral control and customs or classical religious signs. Meclenna conveys her pessimism that this world's civilization will be further damaged by oppression, ignorance and malnutrition...because

important intellectuals have replaced seriousness with a tangle of flickering language games, which in fact are not as beautiful as the words mean.

It is the current situation with the phenomenon faced by the wider community. A manifestation of rebellion against the truth by not hiding, but blatantly defeating God with his institutions, both church and state. The Postmodernism movement is increasingly directed towards freedom of will both rationally and morally compared to a wise attitude in obeying regulations and truth. That is why Postmodernism is often responded to cynically and ridiculed. However, the Postmodernism movement in the life of the general public has been structured in socio-cultural joints from the estuary to the upstream and is massive. Empirical facts such as it make anyone have to admit that Postmodern has captivated and controlled (drive) human life in general, like a flood that swept across the world.

Meanwhile, most human minds are being continuously eroded by the crisis of truth, example, and patriotism. From within it growing distrust, confusion of roles to stand and seek the eternal source of truth. Who has the right to be a spokesperson, teacher, or preacher to represent God, diagnose, analyze, lead, or role model? Something that is essential or sacred in religion and the principles of truth has been seen as not absolute, so how are Christianity and the church's responsibility in Indonesia in responding to this challenge. As the salt and light of Christ, the church is dealing directly with the above problems. Will the Church be the same because it is a time like this so that she does not care or, on the contrary, feels challenged to fight it and accommodate it so that it becomes a more appropriate means of service to generations lost by the consequences of sin?

The mission of the church should keep moving to correct and declare errors to Postmodernism that: (1) the Absoluteness of the Reality, God the Creator of the heavens and the earth is recognized or not, He remains absolute and fully sovereign; (2) The absoluteness and authority of God is not determined by the statements and attitudes and treatment of human beings who belittle and discriminate; (3) That the Bible is the Word of God and the truth in the Bible is absolute: past, present and future will never change; because the absolute God revealed the Bible; (4) That Jesus Christ is the only way, truth, and life (John 14:6). Salvation is the essence of the Christian faith which will never disappear under the threat of even death (Romans 8:31-39). Even this fact is absolute; (5) That death due to sin is

absolute. Postmodernism, with its relativism, subjectivism, pluralism and impermanence perspectives, is just a figment. Considering the premises of Postmodernism, which are still based on Modernism, the opportunity for dialogue and building intellectuals responsible for truth and conscience is still wide open. It applies to modern philosophers and scholars and the church, which has the source of absolute truth in the Bible.

METHODS

This research uses a qualitative approach, specifically a literature review. This approach was taken to obtain a valid qualitative understanding, so that through the topics discussed in this study, it is hoped that it can strengthen the motivation and spirit of steadfast service with God, the Head of the Church. The author also prays that this paper teleologically can contribute to thought in a culture that is already unclear about the meaning of life and specifically in terms of morality.

RESULT AND DISCUSSION

Recognizing and Understanding Postmodern Reasoning

The term post from the word Postmodern is generally understood to indicate the "after" modern era, so the Postmodern meaning must be referred to from the Modern which existed in the previous era. For Postmodernists, the term post-defined in Postmodern is not related in terms of time or chronology of a period, but means "beyond", beyond, namely philosophical thought that goes beyond Modern philosophy, which is considered to have failed to build an enlightenment project. The Grand narrative (meta-narrative) of Modern philosophy is only a mere fantasy of fairy tales; what is called reality does not match reality and the existing context. In the Postmodern era, you must create your own narrative according to the problems of life in its own local context.

When the transition between the two began, almost no one in history could be sure. However, some records show that during Nietzsche's time, this understanding already existed. Allegedly when social science discusses science and art, postmodernism began to develop. In his book *Modernity and Postmodernity*, D.A. Lyon writes, "since the 1980s the social sciences have engaged with a growing debate over "Postmodernity" ... discussions within the arts, including particularly architecture". . It can be concluded that Postmodern was present in the

20th century. Stephen Tong said that historically philosophy was the age of analysis, the century of analysis that continued the 19th century (the age of ideology).

Get to know Postmodernism and the Postmodern Era.

What changes have taken place between the Modern and the Postmodern? Busthan refers to the descriptions of Charles Jencks and Bambang Sugiharto, explaining that from a philosophical perspective, signs of a change in the way of thinking about reality are detected. The distinctive character of the modern way of thinking is, always trying to find the basics of 'knowledge' (epistemology, Wissenschaft) about 'what' really (ta onta) reality. An attempt to return to the subject of the Source who knows (ontologically, which is transcendental). It is hoped that something 'definite' can be found that can underlie human knowledge of this 'reality', namely the reality that is believed (in his assumption) as an external reality, namely the Creator.

In contrast, in the Postmodern era, human understanding is built based on the perspective of society, no longer dealing with its original reality and ontology. The 'subjectivity' and 'language' of society become concept development references. At this point, truth becomes relative, because each community has its own perspective to discuss it. As a result, nothing is absolute. Truth is relative, and in conclusion, there is no "certainty" in this world. Such an understanding would be very vulnerable to use as a basis for a science. The idea that "reality or truth is relative" in Postmodern has an element of metaphorical language that is not narrow. The basic motivation of Postmodernism is not wanting to be confined in one field or one existing scientific discipline. In Pluralism, all idiosyncrasies are removed and replaced with global ethics. Postmodernism's presuppositions or assumptions in critical thinking must depart from a standard "nothing" about a definition, a standard of value, an advantage, what is stated to be true, and which has a single meaning. How a community or society reads, interprets, interprets, and defines is referred to in developing knowledge.

The mindset referred to is based on the pattern of the community. Reality is defined from the self that is tolerated and compromised against the local context rather than the universal. In different communities, places, and opportunities at different times, there will be a reality of different values, meanings, meanings, and this must be respected (even though it is utopian, which of course will blunder again). According to Stephen Tong, the development of

philosophy in this era is part of an evolutive social form that reduces or deconstructs previous modernity. That is Postmodernism. The mindset of the social community becomes a reference that washes away the personal reasoning of each individual. Stephen Tong views Postmodern people as highly intellectual, but low in conscience, and unaware that this dangerous ideology has poisoned them.

Postmodern philosophers' mindset challenges the modern mindset, which is only based on rationality and empiricism. According to Subeno, Postmodernism never emphasizes the spiritual aspect because it wants to destroy the supremacy of logic and the rational foundation of Modernism. Derrida and Foucault define Postmodernism as a radical form of modernity that ultimately kills itself because it is difficult to uniform any theories. The mindset that develops the rationality and empirical claim of modernity is strongly motivated by the role of desire (desire) regarding the results of other views. Postmodernism achieves its own narrative, when desire becomes the master of rebellion and demands by criticizing to break away from the strongholds of universal rationality. Desire is one of his main strategies for being free to mature or master himself.

Postmodern philosophy refers to the pragmatic philosophy of John Dewey, which concentrates on the knowledge that is practical and useful or meaningful to its practitioners. The ideal philosophy that Dewey wants is a philosophy that always has an interest in (can answer) social problems, in which it is always raging with problems of political philosophy (how do you want rulers or tyranny, and so on) and problems of economic philosophy. The epistemology of metaphysics (meta-narrative) must also be able to translate social problems, not just floating around in ideology.

Thus, Postmodernism is not discarding or negating Modernism (the age of ideology), but rather about self-freedom as a subject who has the right to feel and enjoy his modernity in his own personal way, to suit the political and economic interests that are being fought for. All modern premises and theories are still used but without disciplinary boundaries that must be respected. This style of self-desire has become a global wave of masses. The philosophy that was initiated in the Postmodern era can be classified as a philosophy that departs with the assumption that it is never definitive, in the sense that there is no standard of value or meta-narrative. Gerald Bray also had the same understanding. They act this way because for them:

1. Modern truth values , which have been the standard of knowledge and values, are relative in their local social context.
2. Philosophical thoughts presented by Modern thinkers in a universal meta-narrative are considered unable to answer the challenge of the socio-cultural crisis (in their subjective interpretation).
3. Building a mini-narrative according to the local context, namely, narrowing the attention to the local or local cultural context independent of the universal context (meta-narrative).
4. Every individual has the right to interpret the reality and social phenomena that are deemed necessary to be a small conclusion or mini-narrative. It is also open to reinterpretation by other social groups, not to find an anti-thesis synthesis, but because the realm of relativity that exists is always attached to the group in question.

As a result, found:

1. Relativism is popping up everywhere, so it does not believe in all universal things, because everything has become very relative.
2. Every establishment of Modernism has been reorganized, so that in the context of the uncertainty of perspective and meaning, people are given the freedom to do what they want.
3. Universal provisions become fragmented, with no whole standard that ensures everything (in pluralism, there is equality in existentialism).

The spirit of Postmodernism like this, according to Juanda, also indicates the advantages and disadvantages of Postmodernism during its globalized movement. The fire or spirit of Postmodernism can be summarized as follows:

- a. Temporarily putting aside all kinds of truth from any philosophy, in order to be able to be critically free. Postmodernism, in its work to be critical, does not want to be confined and trapped in any form of foundational philosophical thought.
- b. Independence in knowledge with a critical style and creativity of his own mind.
- c. Postmodernism does not throw away Modern thought but uses it with a new way of thinking according to its creativity to renew modern premises here and there, in order to achieve the interests of social subjectivity. They are creative and innovative in elaborating various philosophical bases that are desired and at will.

d. Postmodernism is still in the realm of Modernism and tries to continue to lead or elevate things from Modernism just for the sake of its passion for building a more evolutive social civilization. In the view of Modernism, the definition of local context (mini-narrative) from Postmodernism does not have a clear philosophical premise, so it cannot be a reference and judge (protest) universal (permanent meta-narrative).

Understanding Postmodernism

A. Pessimistically and skeptically (challenges that extinguish the gospel).

Suppose you analyze the description of the concepts of Postmodernism above to find gaps in Christian ministry among them. In that case, several things easily lead to pessimism and skepticism for the church. Some of the things that are meant include:

1. With the rejection of the truth of reality (God) and absolute values, then all divine beliefs will not be accepted as absolutes. In short, in things, Grand-narrative Christianity does not exist a place to talk about the Person and Work of God, the authority of the Bible, salvation in Christ, moral values, holiness, sin, and so on. In the statements of Christian doctrine, they responded: "that is your opinion, not our opinion." Postmodernism has eliminated all the characteristics that exist in every religion, including the Christian faith. If so, the church's voice clearly has no place to assert its role again.
2. Actions without a definite basis of reason first and only prioritize sentiment and desire or lust are things that have always been a problem in the Postmodern era. Postmodernism wants, the church must submit to Postmodernism, if it does not want to keep its mouth shut from its indoctrination and be eliminated in this era. For them, faith without reason is only by feeling; intuition makes Christianity pragmatic and no longer cares about the authority of the Bible. The self is more exalted than God and the sovereignty of His Word. Compromise with the relative world takes priority, and there is no place to remain consistent with absolute truth. Thus, it is orthodoxly not a true Christian church (born again).
3. Language terms are used to play each other's tastes and desires. Certainty becomes nil. The reason, faith, conscience, and mentality must die to build social relations. The

phenomenon of false relations occurs everywhere in the sphere of religion and among people, because of this kind of Postmodernism philosophy.

4. In terms of social and organizational management, Postmodernism cannot be considered in making a policy in various domains or fields of human life, especially collectively and within an institution. Because everything that is analyzed and discussed, as well as what will be concluded, has been trapped in language terms that are always relative, can never be definitive, and there are free rights of multiple interpretations or multi metaphors whose jungles are unlimited.
5. Living in the realm of Postmodernism is like a dead fish being swept away by the currents of local people's assumptions. Otherwise, they will be removed or ostracized. How to deal with this mindset, especially with the spread of post-Truth in various electronic media and discussions in the wider community? That is why, Bruce McComiskey called post-Truth rhetoric "unethical rhetoric". The soul and social mentality of the community become sick. Postmodernism which struggles to criticize then, leaves universal reality only for the sake of social welfare. The local context community becomes utopian because of the absurdity of its "unethical rhetoric" struggle. Postmodernism's relativity without value standards and even control of values is insulted, so it does not provide an opportunity for hope for the existence of truth alone, and a healthy social fraternity is not built.
6. The knowledge of Christ and salvation by Christ, which was once clear and firm, is now completely different in the Postmodern realm, both in terms of concepts and attitudes of daily faith. Man must be a god for himself, but it is really ambiguous because all for the sake of compromising with the group so that one taste, one desire. The standard of living is not to God and His Word, but how people say. For Postmodernism imposing humans in meta-narratives, absolute truth is evil. That is why, the church has no right to comment on LGBT and same-sex marriage, and the breakdown of other social structures. They should be given independence because this is the Postmodern era. The pessimistic analysis up to this point would suggest, that Christianity is in danger of being wiped out! The gospel no longer has the authority to be the message of joy that frees the curse of sin. The gospel is no longer absolute good news!

Logical conclusion: Humans who drift into the patterns of taste and will of society indicate that they are not opinionated and have personality. It marks him as having no reason or reason! Critical efforts against Postmodern humans like this, on the one hand, can trap people who are drifting there, the stronger they are there. On the other hand, trapping yourself as a Christian into making fun of them or doing nothing, rather than empathizing with them. Logical analyzes like this make it impossible to make friends again and are increasingly deadlocked to serve the people of Postmodernism. Any language terms that are used to build a communication and service approach to Postmodernism are ambiguous, gray terms, so there is no reliable way or method (skeptical). Has this condition become a common view for God's church? Is it possible for Christianity to respond to the expression of Postmodernists who say, that all this analysis is only "logical according to your mini-narrative", do not be careless with "your meta-narrative". Listen to my "mini-narrative."

Ramly B. Lumintang, in his book *Dangers of Postmodernism and the Role of the Reformed Creed*, he responds with several points as to the impact of Postmodernism on the Church, namely: (1) The pessimism of Postmodernism makes the church discouraged; (2) The church becomes an enslaved person/servant who provides psychological needs for the congregation. In other words, the church becomes a Mental Hospital for Postmodernists; (3) The church becomes a laboratory for the leadership and self-actualization of the congregation.

B. Optimistically and dynamically (opportunities and humility).

The church should not only focus on the socio-cultural phenomena that Postmodernism has brought about. The church is obliged to grasp the nomenclature of the ism held by Postmodernists, namely its philosophical mindset related to meta-narrative and mini-narrative issues. In fact, if you look at history, the problem of their philosophy is not new in the current era, but has been going on throughout the history of human civilization. At the level of learning arithmetic (mathematics) in high school, we have met a $2+2=4$ meta-narrative dealing with facts that are not "reasonable", such as $2+2=10$ or $2+2=11$. The results of these different additions do not deserve to be insulted and reproached, because they are all-natural and true. Mathematics and science have never had a problem with that. From an early age, we are all

taught that the meta-narrative $2+2=4$ is based on a number based on 10. And when we were in high school, we met a new mini-narrative of a number based on 4, which produces 10, then a number based on 3 produces the number 11. The world of science, which today has long dominated the entire world through digital technology, is based on the number base 2. In high school, students are also exposed to the church's arrogance regarding the Geocentric meta-narrative. In the Early Modern Age, there were several Heliocentric mini-narratives of Copernicus, John Kepler and Galilei Galileo, which the church vehemently opposed. Many things cannot be explained from anything found in the history of the philosophy of science in this world, including Friedrich Nietzsche's "God is dead" mini-narrative, which is actually a satire for faithful church members but whose faith is dead. Nietzsche's words are inspiring. Re-define who God really is behind the church liturgy and in real life. For Nietzsche, if God is so almighty, where is the might of Christians today? For him, Christians are just funny comedians.

Biblical authorities have revealed that the ontologies of meta-narratives and mini-narratives are original from God and by God. An example of fact: the meta-narrative of one language around the world was broken down into various mini-narratives of languages and dialects by God himself in the event of the building of the tower of Babel (Genesis 11:1-9). God changed God's meta-narrative from the ancestors of the Israelites across the Euphrates in a mini-narrative that originates from His own super-narrative, namely YHWH, to Abraham (Joshua 24:42-3). Then it continues in the context of Israel leaving Egypt starting at Mount Horeb when Moses saw a thorn bush with fire that was burning but not burning. It is very powerful when the meta-narrative of Pharaoh's king collides with YHWH's mini supra-narrative, which ends with the death of Pharaoh and his entire army in the red sea. In the Sermon on the Mount, the Lord Jesus repeatedly used the phrase "You have heard the words: ...But I say to you,..." (Matthew 5). The Lord Jesus presents a mini-narrative that originates from His own super-narrative authority, which is the Word of God (John 1:2-3) between the meta-narratives of the Talmud and Mishna at that time. The entire record of the book of Acts is God's super-wisdom patterns of the gospel of Jesus Christ conveyed by the Holy Spirit about the mini-narrative of the gospel of the Kingdom of God proclaimed through the disciples of Christ amid various false meta-narratives in all nations from Jerusalem to Rome. . All of these unique things, God intended for a glorious purpose and meaning according to His eternal design.

The presence of Postmodern, which is philosophically based on metaphorical language games to redefine reality in order to answer the context of local struggles, can actually mark the progress of God's handiwork that has occurred in the tower of Babel incident. As long as the church recognizes that everything that happens on this earth is under God's sovereignty, then the mini-narrative that collides with the meta-narrative in the current era is the return of the manifestation of the tower of Babel in the form of a postmodern philosophy that is more complicated amid a world of virtual digital technology that is proud of. By humans today.

Has Postmodernism rejected the Absolute Truth? Facts in the history of human civilization, many mini-narratives match the reality of the truth and have gotten rid of various false meta-narratives which mislead and destroy human civilization. On the other hand, many mini-narratives do not match reality and are destructive. These things can be seen from their socio-cultural fruits. On the one hand, Postmodern people criticize Modern people with a different approach to questions about reality. The current era is no longer about black and white or asking, "Which is right?" But their question: "is reality only this?" "Is this all that is true?"

On the other hand, doubts about standard and universal meta-narratives do not mean discarding universal reality or truth; instead, they are looking for the completeness of universal reality or truth from various points of view. Postmodernism wants to collect as complete an understanding as possible for a diamond building about reality or truth as a whole, according to its multifaceted nature. We use one or more facets of truth to be a living mirror, because we have not yet fully discovered the complete facet. We have these glasses differently according to the context of life, each mini-narrative.

Truth has multiple facets is according to biblical revelation. God reveals Himself according to the context of the struggles that humans need and the human capacity to grasp or digest God's truth. YHWH expresses himself to humans in various facets according to events that occur in their respective contexts. That is why we find the names El-Elyon, El-Shaddai, YHWH-Rapha, YHWH-Nissi, YHWH-Shalom, YHWH-Jireh, and so on. Throughout the Old and New Testaments, the gospel of the kingdom of God is revealed in various facets: in the context of Moses, David, the prophets, Matthew, Mark, Luke, John, Stephen, Philip, Peter, Paul, and so on, according to the context of the call or object of ministry. Each of them.

The Church in the Postmodern Age

In her calling as a missionary, the Church, light and salt of the earth (for Postmodernism), still has a ministry context that is always relevant to completing God's mandate. Allah, the Wisest, is still guarding, leading with His sublime super-narrative mini-equipment, to answer the existing society's struggles. Mini-supra narrative from the right narrative source, namely the Bible, which was revealed by mini-narrative after mini-narrative from God (that is why supra, meaning that transcends human understanding and local context, but is conveyed in the local human language anthropomorphically) then automatically progressively into a perfectly complete narrative in Christ (Ephesians 1:9-10; Hebrews 1:1-3). Therefore, amid various teaching winds, the church must be faithful in upholding and enlightening and correcting Postmodern with a timeless narrative consistency, so that the world can obtain an authoritative mindset reference for all its critical struggles.

Meanwhile, as His church, Christians must continue to practice self-denial. Learning to carry one's cross is a sacred obligation that does not stop (Luke 9:23) and even faithfully corrects oneself according to Bible truth so that it is continuously renewed in the likeness of Christ (*Semper Reformanda*) and can express oneself on behalf of God to answer through the authority of the Bible for all the troubles of life in life. Postmodern society. The Church is here to give direction, to strengthen the voice of a sacred conscience to Postmodernism through the Bible, so that wild feelings or intuitions do not lead to the desire to make narratives, but by reason that has been renewed by the blood of Christ and continuously by His Word (John 17:17-19; Hebrews 9:14). Various forms of concepts, doctrinal teaching modules, evangelism, theological dialogue approach amid community service need agile and dynamic revisions according to the need for dialectics with the existing context (I Peter 3:15).

The mini supra-narrative originating from The Grand Narrative, the Reality of God who is present in the Person of Christ, must be obtained by society only from the church, which is uncompromising with the things of the world which are distorted by the wickedness of sin. Theological, Christocentric and missiological postmodernism have always been awaited in all human civilizations, as God does it through His own church in every age and context. With the power of the living Word of God, the church calls Postmodernism to abandon items and return

to God to establish itself in a sacred and eternal narrative. The church in His grace can be the base of hope in this postmodernism-stricken world.

The Mission of the Churches in Indonesia in the Postmodern Era

The church's mission should not be an institutional movement, but a movement of children of God who have a clear responsibility for God's will. For God's children who always renew themselves before God (always to be reforming), there is nothing greater in this world than God's will other than God himself. Every child of God in the church needs to have two dimensions in mission, namely an internal dimension that understands the theological philosophy of the church's missionary movement and an external dimension that expresses his love for God in a community that makes each other aware of God's call, reminds, builds together in God's love and grace. All material assets that exist personally or institutionally are a gift from God that are deployed as infrastructure that

I. Dimensions of theological philosophy

A. Mission motivation in the Postmodern Era

The church's mission should never base its ministry motivation on observing and analyzing the context of a society that has become the object of the Postmodernism mini-narrative. Churches should realize that they exist only because of God. Without God's new birth, any critical attempt to context or time, the mini-narrative is a blunder, futile, misleading and shameful. The church can do something in the society of her day; that is, the motivation and essence of the church's mission depart from her loyalty to God's truth as stated in the Bible, and the Bible becomes the only source for authoritative principles of faith in personal life.

B. Reading opportunities theologically

God in Jesus Christ is the subject of faith for His church, providing opportunities for missions. Therefore, He equips with the authority of His power, sends and leads according to His purposes (Matthew 28:18-20). In the church that leads in Him, there cannot be any opportunity and authority in missions. Any challenge is not a challenge in the hands of God and certainly not a challenge for the believing Church. Works of God's mission that will mature the faith of His church.

The mission opportunity of the Lord's Church is theological and theocentric. Opportunities are not sought amid a wave of Postmodernism with various desires and

narratives, but rather in the presence of Christ in every person of God's child. (John 15:4-6). By dwelling in Him, the mission of the Church does not need to despair, does not need to run away from the world (Postmodern), and does not become reckless, but remains subject to the authority of the mission of Christ leads His existence. Directs, and in his fullness, he covers; in his commission, he sows and reaps with the children of God. Fully sovereign Christ oversees the history of His Kingdom in any context of life on this earth, not on human subjects) who has the power to conquer and renew the ideology and socio-cultural impact of Postmodernism, so that it becomes effective according to His purpose.

II. The basis of the movement of the mission of the Church of God

The church should be on a mission to honor and love God through the things God does in the world and His church. Some of the main principles that the Lord's Church should have in God's mission:

1. God's active existence and power govern all of His creation (Psalm 47:8).

The mission of the Lord's Church should be part of the Mission of God who is ruling this world. Therefore, this mission must not be disturbed by any ideology, including Postmodernism.

2. The Word of God is absolutely true, living, transforming and working like a double-edged sword (Hebrews 4:12). The pure Word of God must be consistently proclaimed to overcome, enlighten and direct Postmodern philosophy. The Gospel of Christ is the essence of a revelation: the Old Testament prophesies Christ, the Gospel fulfills the Old Testament prophecy, the Acts of the Apostles proclaim the fulfillment of the Old Testament, the Apostles' letters confirm the fulfillment of reading and understanding it Christologically and Christocentrically. The enemy of God and His Word is sin and Satan, who works on all ideologies, including Postmodernism. Only the Holy Spirit of God who has led the writing of the Bible believes in the absolute reality of God's Word to all who hear it. Only the Bible can show, and Christians are expected to become human beings with clear and firm Christian personalities as representatives of God who salt and illuminate the world (Matt 5:13-16).
3. Regional Evangelism.

Evangelization to young people and adults throughout the archipelago collaborates with educational institutions and the government (Minister of Education and Technology Research and Culture or Sports). A mission that instills faith in the gospel of Christ and the mental formation of the nation so that it becomes a nation that is responsible to God and others. In addition to upholding the meta-narrative, it also stimulates the mind and heart of naturation towards their community environment through the principles and examples of a responsible mini-narrative to Allah.

4. Cultural seminars.

Spreading ideas and directing public opinion to mini-narratives that are responsible to God, nation and state. This service involves interfaith academics, philosophers, and scholars in state government, both at the center (ministers) and regions.

5. Cultural Museum

The cultural museum that summarizes various works of human civilization, including various arts, is a place to introduce the history of culture in various ages (including civilizations before Christ), from various nations in the world. The general adult congregation and young people must draw on and learn from the information of various museum guides who understand the philosophy of Postmodernism, in any museum. The church should deliberately provide a study program to several museums at home and abroad. The aim is to identify and motivate the development of healthy mini-narratives with positive impacts and lasting value. Expanding wise horizons that are not as narrow as the local community's culture, so that they can be creative and dynamic incorrect and wise mini-narratives. Learn to read the times creatively and constructively to form a healthy mindset towards understanding meta-narratives and mini-narratives. This kind of learning stimulates the responsibility of a productive life for humankind in general and particularly for the nation and the country itself.

The mission of God's churches is not yet perfect in serving God's congregation and the people of Indonesia. All theocentric mission efforts are still being considered together by not stopping learning and negotiating together for the sake of God's work not being neglected. For example, during the Covid '19 pandemic, he continued to try to be involved in various diaconal services for several areas experiencing natural disasters, together with the government to

accommodate vaccinations, until he was motivated to immediately establish independent health clinics that were both permanent and mobile for the benefit of the general public. These are all efforts to embody God's mini-mini-narratives, not just discourses, but also seminars. The mission of God's churches must continue to seek influences that impact the social structure of society and Postmodern culture, and bring about life-changing visionary blessings, leading to the Meta-narrative Reality, God in Christ Jesus.

CONCLUSION

Postmodernism is a philosophy that always directs humans to think that everything is relative in nature. This thought has negated the principle of absolute truth. Postmodernism develops in a bipolar way in society, both philosophically and culturally. Philosophically it develops through a sincere mindset and discipline in the search for various fields of truth (in the form of various mini-narratives) that complement each other. Culturally, glorifying philosophy that boils down to desire (desire) rather than reason is the strategy. Some form mini-narratives that are artistic in nature. Others manifest their mini-narratives through actions that indulge (indulge) desires regardless of the realm of truth in their conscience (wild relativity).

In God, the opportunity for service to Postmodernists is always wide open according to His infinite and incomprehensible wealth of wisdom for those who do not know Him. What is classified as a postmodern socio-cultural challenge for God's true churches should be meaningful to test the love for God and neighbor and even to examine the importance of Christian philosophy and the biblical doctrines that have been initiated? Training apologizing with the power of Christ's love and fighting in the world of Postmodern philosophy must continue to be prepared and realized from generation to generation. God's churches, in their mission, must also be aware of themselves to always hone and sharpen creativity on the fully sovereign Bible text to be able to have a dialectic in the current historical context. The main goal is only to reach every soul that God will capture through His church both today and in the future.

Learning the wisdom and virtue of God's love for this sin-polluted world is never finished, but the learning is a lifestyle of God's congregation that should be enjoyed with joy from Christ Jesus as God incarnate. All the learning and mission struggles that are carried out

are a glorious opportunity to witness how deep and great the actions of God's Mission are that transcend all things, so that the faith that God has given becomes strong. The mission is an act of love that comes from within a Christian. In this mission, the power of God's narrative through His Word will have multiple effects: to the person of the object, to socio-cultural changes, to a renewed ideological change, to a glorified God and to strengthen the fragile self. Sola Gratia, Sola Fide, Sola scriptura, Solus Christus, Hallelujah, Soli Deo Gloria.

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